A *Gold Chain* OF Directions, WITH

Twenty Gold-Linkes of Love, to preſerve Love firm between Husband and Wife, during their Lives.

Profitable for all, that are already Married, or that intend to take the Honourable and Holy eſtate of Marriage upon them hereafter.

Adviſing for a Right Choice in Marriage, and how to keep from thoſe ſad Conſequences have fallen out in too many Families, ſometimes upon ſmall diſlike between Husband and Wife.

That happineſs may be the Inheritance of Parents and Poſterities, through the Grace of God in Chriſt Jeſus.

Let every one of you in particular ſo love his wife even as himſelf, and the wife ſee that ſhe reverence her husband, Ep. 5. 33.

By *Immanuel Bourne*, a Miniſter of Chriſt Jeſus, our bleſſed Lord and Saviour.

London, Printed by *J. Streater*, for *George Sawbridge*, dwelling on *Clerken-well Green*, 1669.

BIBLIOTHECA · BODLEIANA

To the Right Honourable and Noble Lord *John* Lord *Roos*, the only Son and Heir; And to the Right Noble young Ladies, the Lady *Dorothy*, Lady *Elizabeth*, Lady *Anne*, and Lady *Mary Manners*, the eminently virtuous Daughters of the Right Honourable and truly Noble Lord, *John* Earl of *Rutland*, and of the Right Noble Lady the Lady *Frances*, the worthily honoured Counteſſe of *Rutland*, and my moſt free and noble Patron and Patroneſſe, and to the reſt of their honourable Family and Relations: All health and happineſs, with true content and honour unto you all, and to your Noble Parents, and their Poſterity in this life, and eternal glory and bleſſedneſs in and by the Lord Jeſus Chriſt in the life to come:

RIght Noble, and my much honoured Lord, It is too apparent, that if this or the like ſpiritual Gold Chain of Directions, *for the happy Choice*

and enjoyment of a virtuous good Wife and Husband, and the Declaration of their mutual Duties to each other, had been better known unto and obſerved (after your Marriage) by your late ſo nobly born Lady; and, no doubt, adorned with a noble and honourable Education, by her honourable, and truly Noble Parents; in her younger dayes, the too publick, and to be lamented Breach between your Honours, might by God's bleſſing have been ſaved. Now to prevent the like diſagreement, if God in his moſt wiſe Providence ſhall grant you a ſecond Marriage-Union, I have made bold, and thought good humbly to preſent theſe twenty heavenly Gold-links of Love, *as ſo many*

Scrip-

Scripture-Rules of Direction to your Honours & your Noble Ladies Reading, Meditation, and Practice; Pray daily to God for your future Happiness and Contentment, both in your Choice and Enjoyment to the end of your life. And for you, ever to be honoured Ladies, what can your desires be more, or better for this present life, then to live happily in a single estate, whilest the most wise God seeth it best for you so to continue. And to live joyfully, with honourable and truly Noble, faithful, kind, and loving Husbands, when the same most gracious God shall call you to the high and honourable estate of Marriage. The first God hath blessed you with already, living with your tender, loving, and ever

to be honoured Parents, providently taking care for your noble and virtuous Education, with all things necessary for your present Contentment. And for the second, that you may be blessed in your right Choice, and happy enjoyment of truly Noble, Religious, Faithful and Loving kind Husbands; I have exercised my Spirit in Reading and Meditation, to find out in the sacred Scriptures, and consider what Directions might be most available to further your (or any others) so great a Happiness; and have judged best, and resolved to bind together some easie Rules of Guidance, both for Choice, and Life-lasting Possession, of such an unvaluable Treasure in the mode or term of a rich

Chain

Chain of Gold, with twenty ſpiritual Gold-links of Love, more pretious then Rubies, or ſparkling glorious Diamonds, of high price and value, with the nobleſt Lords and Ladies in the World. They are a kind of body apparrelled, not in Courtly attire of ſilken Rhetorical Elegancies, or with Ear-pleaſing words, and delightful Expreſſions (like ſome feigned Peices), but preſented to your Honours in a plain Country dreſs, as deſiring they ſhould more take the Hearts with Divine ſpiritual Counſels in them; then the Ear with the ſound of pleaſing words, filled with fancied matters, which often times prove but loſs of pretious time, without any Soul-profit to the Readers. Now if you

honoured Lord, and you noble Ladies, please to accept of this Gold Chain of Love, *as the Testimony of my hearty Desire of your true good, both Spiritual and Temporal, and the best Gift I am now provided to present unto you; I shall esteem it a noble Favour, and continue my daily Prayers to God, for his blessing upon my ever honoured Lord and Lady, your Honourable Parents; upon your Honours, and all their Honourable Posterity and Relations, and Remain*

From my Study in *Waltham* in *Leicester-shire*, Novemb. 2. 1668. Aged 78 years compleat, if I live until Dec. 27. next, preserved hitherto through Gods mercy, *Isa.* 3. 22, 23.

Right Noble Lord, and ever honoured Ladies,

Your aged Servant, ready to Honour and Serve you, in and for the Lord Jesus Christ,

Immanuel Bourne.

THE EPISTLE Dedicatory general.

To all honoured Christians, who have taken upon them the honorable Estate of Matrimony, or that intend (if God so order it) to be marrried hereafter; and desire a blessed Union and Communion in a married condition, that they may live lovingly together as Heirs of the Grace of Life here on Earth, and be happy in Heaven for ever.

HOnoured Christians, for so I cannot

cannot but stile all that truly know and believe in God, (thorough the Lord Jesus Christ, our blessed Lord and Saviour) since he hath loved us, and washed us from our Sins in his own Blood, and made us spiritual Kings and Priests unto God his Father, (*Rev.* 1. 5.) *Marriage is honourable amongst all, and the Bed undefiled; but Whore-Mongers and Adulterers God will judge,* (Hebr. 13. 4.) *And Love is the bond of perfectness,* (Col. 3. 19.)

Now

Now to preserve Love, and prevent dishonouring of this honourable Estate, I have dedicated this *Gold Chain of Directions*, with twenty Gold-links of Love unto you; I commend them to your serious Reading, Meditation, Application, and Practise: the Phrase is but plain, without inticeing words of mans wisdome; but the subject-matter Divine, from grounds of sacred Scripture, that light to our Feet, and lamp

1 Cor. 2. 4.

to

to our Pathes, as the Holy Ghoſt by the mouth of King *David* teſtifieth, (*Pſal.* 119. 105.) And if God give a bleſſing, and inable you to tread all your lives in theſe pleaſant Pathes of Love; they may bring more Profit and comfort to Husbands and Wives in the married eſtate, then rich Jewels of greateſt value, and high eſteem amongſt the Princes of this World, which that you may find true by daily Experience, is the

Acts 1. 16. *Holy men ſpake as they were inſpired by the Holy Ghoſt,* 2 Pet. 1. 21.

the earneſt Prayer of

Your moſt humble
SERVANT,
in and for Chriſt
JESUS,

Immanuel Bourne.

From my Study
in Waltham,
in the County
of Leiceſter,
October 20.
1668.

A COPY OF THE EPISTLE OF

The very Learned and Godly Doctor *Wilkinſon*, Declaring his Judgment upon this *Gold Chain of Directions*, to preſerve mutual Love between Husband and Wife. Tranſlated into Engliſh by a Friend.

To the Reverend and Learned my worthy Friend, Maſter Immanuel Bourne, *Rector of* Waltham, *theſe preſent.*

Reverend Sir,

THe Book which, in your kind Reſpects,

ſpects, you delivered into my hands, I have with moſt earneſt deſiring Eyes peruſed throughout; which moſt happy Work, as well of your Heart as Head, more inwardly ſearching to underſtand, ſeemeth to me to be a *Gold-Chain* indeed; (as much as I conceive and apprehend) like another *Iliade*, incloſed in the ſhell of a Nut, comprehending very many things, inſervient for the publick good; wherefore you are earneſtly intreated by

me,

me, that this *Diatribe* (Diſcourſe or Argument) ſo very profitable and ſeaſonable, which now you have taken care to be perfected, you would take care to be brought to the light; as fitted for the profit of the whole Common Wealth, both the Married, and to be Married will owe very much unto you, as opportunely admoniſhing every of them of their *Proper Duties*; That I may declare my Opinion from the bottome of my Heart, I moſt willingly

lingly profeſſe in this little Book (ſo pithy and full of Juyce) you have on each part, abundantly delivered your Faith, truly worthy a Miniſter of the Goſpel; Therefore let it be far from you, that by any means on your behalf it ſhould be hindred by any further delay from being put to the Printer, that the work ſo proſperouſly by you finiſhed, may enjoy the publick Light. Farewel moſt learned and pious SIR, to be honoured for your venerable

rable gray Hairs, and embrace me with your accuſtomed Favour.

A moſt ſtudious worthy Reſpecter of you,

Hen. Wilkinſon.

From Buckminſter-Hall, *Nov.* 4. 1668.

Reverende

Reverende Vir,

Quem mihi in manus pro candore tuo tradidisti Librum, oculis quàm avidissimis perlustravi. Quod ipsum Opus longè felicissimum tam cordis tui quam cerebri, videat mihi penitius exploranti intelligere, Aureamesse reverâ catenam & (in quantum sapiam & capiam) Iliadem alteram quam plurima bono publico inservientia vel in nucis inclusam putamine, complectentem: Quocirca à me quam maximè

mè ſerio exorandus es, ut iſtam Diatribam apprime utilem & tempeſtivam (quam jamjam lima curaſti donandam) luce donandam è veſtigio curares ut pote totius reipublica utilitati attemperatam. Plurimum tibi debebunt tam Maritati, quam Maritandi, cum eorum unumquemq; proprii officii tempeſtivè commonefeceris. Quòd ab imo pectore emanantem animi mei expromam ſententiam, haud illibenter profiteor in iſta ſcriptiúncula ut & nervoſa, et ſucci plenâ fidem tuam omni ex parte te

abunde

abunde liberaſſe Miniſtro dignam vere Evangelico. Abſit itaq; ut per te quoviſmodo ſteterit, vel ex tua parte ulterior Typographo *iniiciatur Remora, quo minus* opus iſtud *à te feliciter concinnatum luce frueretur. Vale (vir Doctiſsime juxtà ac Pientiſsime & veneranda canitie Honorande) neq; (ut ſoles amore tuo complectitor).*

Tui quam animitus
cultorem ſtudio-
ſiſſimum,
HEN. WILKINSON.

Dabam *Aula-Buckminſteri*, Nov. 4.
1668.

A *Gold Chain* OF DIRECTIONS, WITH

Twenty Gold Linkes of Love, to preserve Love between Husband and Wife.

FIrſt, To preſerve Conjugal Love between Husband and Wife; the Spirit

The firſt Direction, or gold link of Love.

Spirit of God in Sacred Scripture directs, That a ſpecial Care be taken in the choice of a Wife, or of a Husband; according to the Rule of the bleſſed Apoſtle St. *Paul*, (1 *Cor.* 7. 39.) *That they marry in the Lord*; That is, not only a Chriſtian by Profeſſion, and not an Infidel; as an *Arabian* Interpreter conceiveth (which Mr. *Beza* noteth). But religiouſly, and in the fear of God, as other godly and learned Divines judge. That in their choice

Beza upon that place, *Non ut Arabs interpres, &c. ſed religioſè & cum Dei timore.* So Mr. *Calvin*, *Benedictus Aretius & Pareus.*

choice they respect a Religion; for thus Marriages are Contracted more prosperously, and a blessing may be expected, when the married parties both fear God. Such being pronounced blessed by the Holy Ghost, Psal. 112. 1. *Blessed is the man that feareth the Lord, that delighteth greatly in his Commandements: His seed shall be mighty upon Earth, the Congregation of the upright shall be blessed: Wealth and Riches shall be in his house, and his righteousnesse*

endure for ever. And again, *Pſal.* 128. The ſame Prophet King *David* ſpeaketh the ſame in effect, inſpired by the Holy Ghoſt, *Bleſſed is every one that feareth the Lord, that walketh in his wayes; for thou ſhalt eat the labour of thy hands, happy ſhalt thou be, and it ſhall be well with thee: Thy wife ſhall be as the fruitful Vine by the ſides of thy houſe; thy Children like the Olive plants, round about thy Table: Behold, that thus ſhall the man be bleſſed that feareth the Lord; the*

2 Pet. 1. 20, 21.

Lord

Lord ſhall bleſs thee out of Zion, *and thou ſhalt ſee the good of* Jeruſalem *all the dayes of thy life; yea, thou ſhalt ſee thy childrens children, and peace upon* Iſrael. Thus an excellent bleſſing comes to them that fear God; But on the contrary part, when the Man or Woman is an Idolater, Atheiſtical, Prophane or Deboiſt; without the fear of God, any way wicked by Education, Cuſtome, or Condition, a Curſe may rather be expected then a Bleſſing, That Kingly

Preacher, *Eccles.* 8. 12, 13. giveth this evidence, That although a Sinner do evil an hundred times, and his dayes be prolonged; yet I know it shall be well with them that fear God, which reverence before him: But it shall not be well with the wicked, neither shall he prolong his dayes, which are as a shadow; because he feareth not before God. It fell out thus with the old World, when the Sons of God, the Children of religious Parents,

Gen.6.1,2, 3. &c.

Parents, Members of the Church did see the Daughters of Men that they were fair; that is, the Posterities of Prophane and that wicked *Cain*; and they that were, or should have been Gods Children, made choice of these prophane irreligious Wives; they provoked God to anger, and he brought in the Flood upon the world of the Ungodly, to their Destruction; only religious *Noah* and his Family were saved alive in the Ark. Again,

Gen 7.1 3.

2 Pet. 2. 5.

Gen. 7. 23.

gain, prophane *Esau*, the Son of religious *Isaac*, by the evil choice of his Wives, was a grief of mind to his aged Parents *Isaac* and *Rebecka*; and too many such like Marriages we read of in holy Scriptures, to have been in the World; as you may find at full if you search the Sacred Records. And how odious such Marriages are to God, you may find declared by the Prophet *Mal.* 2. 11, 12. And yet how many such are in the World? Families, where

Gen. 24. 62.

Gen. 26. 34, 35.

1 King. 11. 1, 2, 3.

2 Kings 8. 26, 27.

where ſcarce a form of Religion is to be found; Strangers from prayers to God, nor Morning, nor Evening Prayer to be heard; although God renew-eth his Mercies every Morning, and conti- Lamen. 3. nueth his goodneſs to 22, 23. the Night: Though he declare his moſt gracious Prefence with us, as it were by Exod. 13. a Pillar of a Cloud by 21. Day, and a Pillar of Fire by Night; although God hath been a Defence to their Tabernacles, and they have dwelt ſafe-

ly by his goodneſs; yet how many are there who little or nothing take notice of theſe daily Mercies, or obſerve Gods goodneſſe to glorifie him. How far unlike are theſe in this to bleſſed *Daniel*, or religious King *David*, *Pſal.* 55. who kept acquaintance with God three times a day; *At morning, and evening, and noon day will I pray, and that inſtantly, and he ſhall hear my voice, &c.* And therefore they are ſtrangers from God, when

Daniel 6. 10.

Pſal. 55. 17.

when they ſhould ſtand in need of his help, and want that good which they might enjoy by keeping acquaintance with God, of which *Eliphaz* doth witneſs, *Job* 22. 21. That gracious practice of ſecret Prayer which our Saviour directs unto, *Mat.* 6. 6. *Thou, when thou prayeſt enter into thy Cloſet, and ſhut to thy door, and pray to thy Father in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.* How many ſpend ſo much time openly

openly in vain, that they have no leiſure for ſecret Devotions, to read and meditate of heavenly things, which pertain to eternity, or to poure out their Souls as *Hannah* did to God in Prayer.

1 Sam. 1. 15.

Alas, if ſins of omiſſion were the only irreligiouſneſs or prophaneneſs in ſome Families, it were leſſe, although for theſe men ſhall be called to an account at the Day of the laſt Judgment, witneſs what our Bleſſed Lord and Saviour declareth, *Mat.* 25. 41, 42.

42. But their ſins of Commiſſion, common breach of Gods Commandements, witneſs little fear of God to be before their eyes; What common ſwearing, and taking of Gods name in vain, forgetting that God threatens he will not hold ſuch guiltleſſe that take his Name in vain, *Exod.* 20. 7. or did men remember that of the Lord, by the Prophet *Jer.* 5. 7. *How ſhall I Pardon thee for this, thy Children have forſaken me, and ſworn by them that are no Gods.*

Gods. Men, yea Children, would not ſwear ſo commonly by thoſe things which they themſelves will confeſſe are no Gods: How difficult a thing is it to hire a Servant from amongſt the common ſort of People, but they are Swearers or Curſers, or both, and ſo Gods Name is diſhonoured. Children learn of Parents to be irreligious, and this too often amongſt the Rich as well as Poor; I ſay but little of that common ſin too often in greater

Read Rom. 12.14. Pſal. 109. 17,18. And Mat. 5. 34,35; 36,37. James 5: 12.

greater Families, inticing men to Drunkenness, by that ſpecious pretence of pledging Healths of Friends; preſſing men in Drink, contrary to that Law and Practice of that Moral Prince, King *Ahaſuerus*, that none ſhould compel to Drink, *Heſter* 2. 8. But every one be free to drink what he pleaſed: a ſhame to men that profeſſe themſelves Chriſtians. I know in divers great Families, there is civility, if not a religious reſpect to avoid theſe ſins;

Read Hab. 2.12.15,16. *A dreadful woe to ſuch.*

ſins; But when theſe abound, and men, or women raſhly unite themſelves in Marriage, what hope of conſtant happy Love to continue between Husband and Wife during life?

The ſecond Gold-link of Love.

I proceed to a ſecond Gold-link of Love between Husband and Wife, that in choice of a Wife or Husband, as reſpect is to be had for likeneſſe and agreement in Religion, ſo likewiſe to equality, or likeneſs of qualities, and conditions as near as poſſible. For

For as St. *Paul* adviſeth not to be unequally yoaked with Unbelievers, ſo he preſſeth his Counſel with a good Argument: *What fellowſhip* (ſaith he) *hath righteouſneſs with unrighteouſneſs, and what Communion hath Light with Darkneſs*, (2 Cor. 6. 14.) So even right reaſon will inſtruct us, and daily experience witneſs, that contrary Diſpoſitions of nature, or too great inequalities, ſeldom live comfortably together; as Fire and Water will

will not agree, the one exſiccateth or quencheth the other. But like rejoyceth, and delighteth with the like. Obſerve this Rule then, for this is a ſecond Direction or Gold-link of Love, to preſerve Love between Husband and Wife.

A third Direction, or Gold-link of Love.

A third Direction, or Gold-link of Love followeth: And this is, That ſome fit reſpect be had to the age of the Parties to be married; for a young man of twenty to marry an old woman

man of above threescore, or for an old man of fourscore to marry a young woman under twenty, is not agreeable; because one chief end of Marriage is in danger to be frustrate, which is Posterity to be brought up in the fear and admonition of the Lord, as St. *Paul* intimateth, (*Ephes.* 6. 4.) Although it is more fit for a very old man to marry a young woman in hope of Posterity, then for a very old woman past child-bearing, to marry a young

Gen. 1. 27, 28.

young man. Equality and conveniency do best agree together for the preservation of Conjugal Love between Husband and Wife; and this is a third Gold-Link in this Gold Chain of Direction, to keep and bind Love fast between Husband and Wife during their Lives.

A fourth Direction, or Gold-link of love.

The fourth Direction, or Gold-Link of Love in a marriage Union; there ought to be likenesse and agreement of affection, a mutual love and liking

ing of each others perſons and qualities, and a knitting and uniting of Hearts together, in a right ordered and well grounded Love before the joyning of Hands on the Wedding-Day. For where there is an Antipathy or contrariety of Natures, or diſlike of Perſons or Conditions, there ſeldome is a continuance of ſweet agreement and ſatisfaction one to and with another, and ſo Marriage proveth a Bondage; inſtead of a ſweet freedom in

a happy enjoyment of each other in the Lord, as St. *Paul* desired to enjoy, and have joy of *Philemon* in the Lord, in whom what we enjoy is a blessing by Christ; whereas if the Hearts be truly knit together, and united in Love, as the heart of *Jonathan* to *David*, who loved him as his own Soul; the Love will be wonderful, as was *Jonathans* to *David*, passing the love of Women. Although the love of good women to their Husbands hath been wonder-

St. Paul *his Epistle to* Philemon, *verse* 20.

1 Sam. 18. 1.

2 Sam. 1. 26.

wonderful, as Records of ancient Histories do witnesse at full. I mean not a light unconstant passionate Love taken upon sight of Beauty or Riches, or some such uncertain foundation, which is deceitful, and vain as King *Solomon* witnesses. First of Riches, Prov. 23. 5. *Wilt thou set thy Eyes upon that which is not, for Riches certainly make themselves wings and fly away as Eagles towards Heaven.* They are uncertain, and not to be trusted in. And again

1 Tim. 6. 17.

again, the like for Beauty, *Favour is deceitful, and Beauty is vanity; But a Woman that feareth the Lord she shall be praised,* Prov. 31.30. When a right grounded love in the fear of the Lord (which is praise-worthy) is permanent, and will endure for life: I know upon some occasions, there may want time and opportunity of such a familiar Converse with each other, which may be helpful to such a well grounded love as between great Princes,

A prevention of Objection.

ces, who are conſtrained to Wooe, and intercede ſometimes by Ambaſſadors, as *Iſaac*, thatreligiousPrincedid by the religious Servant of his honourable Father *Abraham*; I call *Abraham* honourable, for he is ſtiled a mighty Prince: And this Ambaſſadour went to intereede for a Wife for *Iſaac*. This done by his Maſters Command, and no doubt with *Iſaac*'s conſent, who was adviſed by his Father in choice of his Wife; as *Rebeckah* was by her Parents, who willingly

Geneſis 24 1, 2, 63.

Geneſis 23. 6.

ſent her with *Abraham*'s Servant, yet ſo as *Rebeckah* firſt was asked her conſent alſo, as you may read at large, *Gen.*24.

Gen.24. 57,58.

Thus religious *Iſaac* walking out into the Fields at Eventide to meditate and pray, eſpieth his *Rebeckah* coming, goeth on to meet her, and bringeth her into his Mothers Tent, and ſhe became his Wife, and he loved her, *Gen.* 24.67. Thus a good choice with love and Gods bleſſing made a happy

Gen.24. 62.

happy Marriage to both their joyes, and no doubt to the joy of aged *Abraham*, that blessed Father of the Faithful. And thus you have a fourth Gold-link in this Gold Chain of Love.

A fifth Direction, or a Gold link of Love.

I will give you but one Preparative Gold link of Love more; And this is, That not only Parents consent and blessing may be had (if possible) (as no doubt *Isaac* and *Rebeckah* had) and their blessing. *And she blessed* Rebeckah, *and said, be thou the Mo-*

ther of thousands of millions, and let thy Seed possess the Gate of those that hate thee. But that by their Parents provision, or thy own wisdom, there be care taken that one or both have an estate for convenience and comfortable maintenance, if not of great Riches; yet to have what *Agur* prayed for, *Prov.* 30. 8, 9. To be fed with food convenient, least want of Necessaries occasion Complaint, and that breed Differences, and Love receive a Dampe and an Abate-

Gen. 24. 60.

Abatement, and ſo marriage which ſhould be a Merry-Age, prove an Age of Sorrow, Sadneſs, and Diſcontent, (yea, of Sin and wickedneſs ſometimes) for although the Husband taketh the Wife, and the Wife the Husband for better or worſe, for Richer or Poorer, yet if God of his free Grace in Chriſt give not a contentedneſſe of ſpirit, and humbleneſſe of mind, to ſubmit to Divine Providences, and to know and learn as St. *Paul* did, *In every* Phil. 4. 11, 12, 13.

estate to be content. Both Souls and Bodies may repent such Marriages, and wish they had been wiser, when it is too late. Before God made Man and Woman, our first Parents, *Adam* and *Eve*, and married them together; He first made the World, and enriched them with Dominion over the Creatures, for their comfortable living in a married estate; He gave them plentiful Provision for them and their Posterity, as he did after to *Noah*.

Gen. 1.27, 28.

Gen. 2.23, 24.

Gen. 1. 1, 2, &c.

Gen. 9. 1, 2, 3, 4.

Thus

Thus ſhould Parents take Care for their Children, or Children for themſelves, to preſerve Love between Husband & Wife during lives. Thus much for pre-conſiderations before Marriages.

A ſixth Direction, or Gold-link of Love.

Now a ſixth Gold-link of Love, for a joyful happy life in a married eſtate, is that the married Parties ought to labour for a daily increaſe of Graces, and to get aſſurance that they are both of them married to Chriſt, and have the Lord Jeſus for

1 Pet. 3. 7. 2 Pet. 3. 18.

Eph. 5. 31, 32.

their heavenly Husband, and ſo be married one to another in Chriſt, as Chriſt is to his Spouſe the Church, (*Hoſ.* 2. 19, 20.) Happy is the Soul which is married to Chriſt, He is an everlaſting Father to take care and provide for his Spouſe the Church. A heavenly Husband that never dieth, but liveth ever to provide for his beloved Spouſe, for every Soul that is united in marriage to him. He is a bleſſed Husband, whoſe Name is the

Iſa. 9. 6.

Rev. 1. 18.

Iſa. 54. 5.

the Lord of Hosts, and our Redeemer; a Saviour who hath promised to be present with his Church, his Beloved, to the end of the World. And to deliver in greatest danger, in fiery Afflictions, it shall not burn them, in watry they shall not be drowned: There is no better, yea, none so good a Husband as Christ, none to be loved so much as our heavenly Huband the Lord Jesus. Therefore we ought to labour daily for a bles-

Mat. 18. 20. Mat. 28. 20. Isa. 43. 1, 2, 3, 4.

ſed increaſe of our love to Chriſt, becauſe he loved us firſt, (1 *John* 4. 19.) And as we ought to be enflamed every day more and more in love to Chriſt. So ought Husbands and Wives to endeavour truly to cheriſh, increaſe, and preſerve mutual Love, to and with each other, as the Apoſtle St. *Paul* prayeth for his Chriſtian *Epheſians*, that Chriſt may dwell in their Hearts by Faith, that being rooted and grounded in Love,

Eph. 3. 17, 18, 19.

they

they may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height of that love of God, which paſſeth Knowledge; they may be filled (and ſatisfied) with the fulneſſe of God. So Husbands and Wives being rooted and grounded in Love, may be ſatisfied with each others Love, as that wiſe King *Solomon* adviſeth: Prov. 5. 18, 19. I ſpeak not of a meer carnal Love, which will not make their Souls happy; but of a right

right Conjugal Love between Man and Wife well rooted, and rightly cherished, which will make their Lives delightful, and hath Gods blessing of perseverance in true love united unto it with joy to the end, like the Love of Christ to his Church; A Tree new set or planted, may easily be plucked up again. But if it hath taken root, and be well grown, it will abide both wind and weather; and a true fervent Love, many Waters cannot quench

Cant. 2. 3. Cant. 8. 6, 7.

quench it, as *Solomon* ſpeaks of that Love between Chriſt and his Church, it will endure during the Lives of the Lovers, to their Rejoycings, as being ſealed with Conſtancy, and ſetled in the Heart. This is a ſixth Gold-link of Love.

A ſeventh Direction, or Gold-link of Love.

A ſeventh Direction, or Gold-link of Love, to enjoy happy contentment and continuance of Love between Husband and Wife, is this, That there ought to be free Communication of mutual kindneſs, and conjugal

conjugal engagements one to and with another, that mutual Benevolence, and Bond of Marriage-Love, at times convenient, according to the Law of God and Nature; read the blessed Apostles Direction, (1 *Cor.* 7. 2, 3, 4, 5, *&c.*) and that Law of God, *Leviticus* 18. 19. and *Leviticus* 20. 18. and *Ezekiel* 18. 6. These Rules observed, This Marriage-kindness at fit times is one means to cherish and preserve mutual conjugal Love between Husbands

bands and Wives; when as the denial of this loving kindneſſe is a dangerous occaſion of Breach and Diſquietneſſe; yea, ſometimes it may prove of ſeparation, and an occaſion of Damnable ſin (if God reſtrain not by his ſpecial Grace); yet a Bridle muſt be to reſtrain Intemperance in all Delights, leaſt exceſs deſtroy both Souls and Bodies; That is a general Rule (*Phil.* 4. 5.) *Let your moderation be known to all men, the Lord is at hand.*

hand. He is present to see all our Actions, and to bless or punish, according to our Obedience or Disobedience to his Commandements. Thus you have a seventh Gold-link of Love.

The eighth Direction, or Gold-link of Love.

The eighth followeth; And this is, That Husbands and Wives be careful of, and ready to shew their love to each others Souls, as well as to their Bodies or Estates: That Husbands love their Wives as Christ loved his Spouse the Church, and gave himself.

himself for it, that he might sanctifie and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. Eph. 5. 25, 26, 27.

Husbands ought to take care for the beauty of their Wives Souls as well as of their Bodies; that they may be lovely to Christ their heavenly Husbands, as well as to

to them, as the Spouse of Christ is to him: The Husband which taketh no care for his Wives soul, how can he expect that God should bless him with a good Wife? The Husband should pray daily for his Wife, as St. *Paul* did for his Christian *Thessalonians*, *That her whole Spirit, Soul and Body be preserved blameless to the coming of our Lord and Saviour Jesus Christ.* The Soul is better then a whole World; *What is a man profited, if he gain the whole*

Cant. 4.7.

1 Thess. 5. 23.

Mat. 16. 26.

whole World, and loſe his Soul? or what ſhall a man give in exchange for his Soul? What ſaith that great and bleſſed Apoſtle, *He that provideth not for his own, eſpecially for them of his own houſhold; he hath denyed the Faith, and is worſe then an Infidel,* (1 Tim. 5. 8.) And if it be a Duty to provide for the Body of his Family or Houſhold, then much more for their moſt pretious and immortal Souls (if it poſſible be in his power), and moſt of all for his Wives Soul,

Soul, which is his ſecond Self, and is, or ought to be moſt dear unto his Soul. That her Soul may proſper, as St. *John* did teſtifie of the Soul of his Be-
3 John 1.2. loved *Gaius*; That it may appear, he loveth his Wife in Truth; and ſo God may bleſs her unto him, for the good of his Soul, Body, and Eſtate. And ſo likewiſe Wives ought to be ſtudious and careful for the good of their Husbands Souls, as well as of the health of their Bodies and Eſtates.

ſtates. This is a means by Gods bleſſing, for the preſervation of conjugal Love, and gratious affections for true joy of Husband and Wife, by the Grace and Power of Chriſt. For Husbands and Wives ought to be helpers, and means in their places of each others Salvation; this St. *Paul* intimateth, (1 *Cor.* 7.16.) requiring cohabitation and dwelling together; and he expreſſeth a Reaſon, *what knoweſt thou, O wife, whether thou ſhalt ſave thy Husband;* John 15. 15. Phil. 4.13.

and

and how knoweſt thou, O Man, whether thou ſhalt ſave thy Wife: That is, be an outward means of Salvation by good Counſel, or otherwiſe by Gods Bleſſing, taking care of the means of Salvation for each other to their powers. As the Wives may be a means to win their Husbands by their good Converſations; As St. *Peter* directs: So the Husbands may win their Wives, if they follow St. *Peters* Counſel; *Live with their Wives as men of knowledge,*

1 Pet. 3.1, 2, 3, 4.

1 Pet. 3.7.

knowledge, giving honour to the Wife, as the weaker Veſſel, that their Prayers be not hindred. And this is the greateſt love which is ſhewed to the Souls of each other, and a work of high eſteem, and unſpeakable benefit. *Let him know*, ſaith St. James, *That he which converts a Sinner from the errour of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.* And thus may a Husband or Wife be helper, and means for their eternal mutual happineſs,

James 5. 20.

happineſs, if by loving and wiſe carriage and deportment each to other, they can win and gain one or other, or both from any evil he or ſhe is ſubject unto, praying to God daily for a Bleſſing upon their good Endeavours. This is a moſt pretious Gold-link of Love, to preſerve love and affection, and happy peace and proſperity with Husbands and Wives during their lives.

A ninth Direction, or Gold-link of Love.

Now I proceed to a ninth Gold-link, in this Golden Chain of Love.

Love. This is, that Husband be an example to the Wife of Piety and Chastity, & Religious Love, with care of Cherishing his Wife, as the weaker Vessel, especially in times of Sickness, Weakness, or other Infirmities; as Christ was kind to his Disciples, when they were troubled at the news of his Departure from them; *John* 14.1,2,3. *Let not your Hearts be troubled, ye believe in God, believe also in Me; in my Fathers House are many*

Manſions, if it were not ſo, I would have told you; I go to prepare a place for you. And as Chriſt hath been to his Church and Children in all Ages, eſpecially in any ſad Diſpenſation; To ſpeak comfortably, as the Lord anſwered the Angel that ſpake for *Jeruſalem*, *Zachar.* 1. 13. The Lord anſwered the Angel that talked with me with good words, and comfortable words. Or as *Elkanah* did to *Hannah*, when peeviſh and ſpiteful *Peninnah* vexed

vexed her, because she was barren. *And Elkanah said, Hannah, why weepest thou? and why eatest thou not? am not I better to thee than ten Sons?* 1 Sam. 1. 8. And the wife ought to be careful, not to provoke her husband by any unkind behaviour towards him, but to be ready to shew her love to her husband in sickness and health, and both to look to the example of Christ our heavenly husband. *The husband to love his wife as his own Body; for he that loveth his*

wife, loveth himself: For no man yet ever hated his own flesh, but nourisheth and cherisheth it, as the Lord doth the Church; Ephes. 5. 28,29. Each followeth Christ his Golden
Mat. 7. 12. Rule, to do to each other as they would be done by. And if any unkindness hath been, not to rest quietly untill there be a Reconciliation; Sleep not, untill they can sleep in Love, and loving Embracements of each other; say in any neglect of Love, or in any occasion of

Breach,

Breach, would I have Christ, my Lord and spirituall husband, so unkind to me, as I am to my wife; and may the wife say, would I have Christ so unkind to me, to forsake my soul, or withdraw his love from me, as I have done from my husband; and so may the husband say in respect of his wife. This mutuall care of kindnesse is a precious Gold link of Love, to bind love fast during life.

A tenth Direction, or Gold-link of love.

The tenth Direction, or Gold link of

Love. Husbands and wives must take heed their love be rightly qualified. First, let Love be without Dissimulation. This is that Rule of the Holy Ghost, recorded by the Apostle St. Paul, Rom. 12. 9. Secondly, Let love be without Bitterness, so the same Apostle, Coloss. 3. 19. Husbands love your wives, and be not bitter against them. Nor ought wives to be such to their husbands. Love and Bitterness cannot agree

agree well together; this is contrary to love, to shoot out Arrows, even bitterness, or bitter actions instead of pleasant and lovely: This is to mingle Gall with Honey, or soure sharp Vinegar with sweet Wine, it will make all distastful; a husband must not be like unto a Crab, Orange, or Lemon; fair on the outside to the shew, and soure and bitter within; pleasing, with sugared words abroad, Sweet-heart before Company, and Psal. 64. 3. similitude.

of a froward and perverse Disposition at home; or in private, nor must the wife be so to the husband; but both walk in true Love, as Christ hath loved us.

Eph. 5. 1, 2.

The eleventh Direction, or Gold link of Love.

The eleventh Direction, or Gold link of Love, to preserve mutual love between husband and wife is mutually, fidelity and faithfulnesse each to other, according to the marriage Covenant, they ought to forsake all other, and keep mutually onely to themselves so long as

as they both shall live. Yea, they ought to be very careful to avoid all occasions of jealousies of or against each other, and to hate jealousie as a most dangerous enemy, except there be evident and sure ground of each others disloyalty, and sinful Breach of the marriage Covenant. The Jews were a very jealous People, jealous of their wives upon slight occasions, and often put their wives away with a Bill of Divorce, for slight

occasions, and causes which did not break the Bands of Matrimony, against which our Saviour speaks, *Mat.* 5. 31, 32. *Mat.* 19. 3, 4, 5, &c. The Jews were so jealous, That upon small suspition, they would forbid their wives to keep any Company in secret with any of whom they were jealous, and if after the wife was thus forbid before two witnesses (as the Jewish Doctors declare) if she was proved to be in secret with such a one.

Maymony in misn. com. 2. See Mr. Ainsworth, in Numb. 5.

one. The husband brought her before the Magistrate, and she was to be put to the Tryal of *seu honesti*, by the bitter water of Jealousy, which if she were guilty, would cause her Belly to swell, and her Thigh to rot, as you may read in that Law for Trial of jealousy, *Numb.* 5. 11. 12. to the end. And ver. the thirtieth, The Text saith, *That when the Man is free from Iniquity, the Woman (guilty) beareth her Iniquity.* Therefore amongst the *Israelites*

Maymony in Jotab. cap. 2. sect. 8.

raelites it is said, That no man which had himself been guilty that way, could bring his wife to this Tryal, that is, by this bitter water, according to the Law of Jealousy afore. But it is most certain, That it is the duty both of the husband and wife, to be careful by power from Christ, to avoid all occasions of jealousy in both, according to that Rule of God's word, and Direction of the Holy Ghost by the Apostle St. *Paul*, *To abstain from all appearance*

See Mr. Ainsworth, in Num. 5. 30.

The guilty man could not bring his wife to this Tryal of bitter water. Rom. 2. 1.

pearance of Evill, 2 Theſſ. 5. 22. And that ancient Law of God, *Levit.* 19. 14. *Thou ſhalt not put a ſtumbling block before the blind; But thou ſhalt fear thy God, I am the Lord.* And preſſed again by the bleſſed Apoſtle, *Rom.* 14. 13. *Let us not judge one another any more, but judge thus rather, that no man put a ſtumbling block, or an occaſion to fall in his Brothers way.* I muſt avoid occaſion of ſin my ſelf, and I muſt not give occaſion of ſin to another, nor

of

of this sin of unjust jealousy to my husband, or to my wife. For many are the miseries may follow to husband or wife; jealousie is the rage of a man, therefore he will not spare in the day of Vengeance: He will not regard any Ransome, neither will he rest content, though thou giveſt many Gifts; witnesse King *Solomon, Prov. 6.* 34, 35. *And jealousie is cruel as the Grave, the Coals thereof are Coals of fire, which hath a most vehement flame*; witnesse

the

the ſpirit of God, *Can.* 8. 6. This taking care to avoid all occaſion of jealouſy, is a powerful means to preſerve Conjugal Love between husband and wife.

But much more the Grace of fidelity, and conſtant care of faithfulneſs each to other, according to that ſacred Bond of Marriage.

The husband ought to be careful, to be faithful to his wife, forſaking all other, witneſſe the ſpirit of God, *Prov.* 5. 18, 19.

Let

Let thy Fountain be bleſſed, and rejoyce with the Wife of thy youth: Let her be as the Loving Hind and Pleaſant Roe; Let her Breſts ſatisfie thee at all times, and be thou raviſhed alwayes with her Love. And the ſame Spirit of God ſpeaketh the ſame again, *Prov.* 6. 23, 24, 25, &c. *The Commandement is a Lampe, and the Law a Light, and reproof of Inſtruction is the way of life to keep thee from the evil Woman which flattereth with her Tongue, and from the flattery of the Tongue of*

the

the ſtrange woman: Luſt not after her beauty in thy Heart, neither let her take thee with her Eye-lids: For by means of a whoriſh woman a man is brought to a piece of Bread, and the Adultereſs will hunt for the precious life. Can a man take Fire in his Boſome, and his Clothes not be burnt? Can one go upon hot Coales, and his feet not be burnt? So he that goeth into his Neighbours wife, whoſoever toucheth her ſhall not be innocent. This ſin of Adulteery or Fornication, breaketh the

the Command of the great God, (*who is a consuming Fire*, Heb. 12. 29.) The Law of that All-seeing every where present God, before whose Eye, all things are open and naked; whatsoever we can speak, do or think. The command of this Mighty God is, *Thou shalt not Commit Adultery*, Ex. 20. 14. The Lord himself will be witness against such, *Mal.* 2. 14. The Lord, saith the Prophet, hath been a witnesse between thee and the wife of thy youth,

Jer. 23: 23, 24.
Prov. 5. 21.
Heb. 4. 13.
Mat. 12. 36.
Amos 4. 13.

against

against whom thou hast dealt treacherously; yet she is thy Companion, and the wife of thy Youth; yea, of thy Covenant, to keep thee only to her: And did not he make one, saith the Prophet, and yet had he residue of spirit; and wherefore one (one man and one woman) that he might seek a godly seed; Therefore take heed to your spirit (saith he) and let none deal treacherously with the wife of his youth, Mal. 2. 15. And the same

same is the sin of the wife, and her wickedneſſe, if ſhe break the Marriage-Covenant, as you may read, *Prov.* 2. 16, 17, 18. To deliver thee from the ſtrange woman, which flattereth with her words; which forſaketh the guide of her Youth, and forgetteth the Covenant of her God; for her Houſe inclineth to Death, and her Pathes unto the Dead; none that go unto her return again, neither take they hold of the Pathes of Life. And *Prov.* 7.

29. Of the Adulterous woman, the wise wise man concludeth, *That her House is the way to Hell, going down to the Chambers of Death: A whore is a deep Ditch, and a strange woman a narrow Pit*, Proverbs 23. 27. Therefore to be avoyded as snares, and Pits prepared for thy Destruction: Both the Adulterer and Adulteress they sin grievously, and their punishment will be terrible, except God in time give them true Repentance; for by the

the Law of God they were both to be stoned to death, *Levit.* 20. 10. and *Deut.* 22. 22. That sentence of the Apostle is terrible, Hebr. 13. 14. *Marriage is Honourable amongst all, and the Bed undefiled: But Whoremongers and Adulterers God will judge.* In this life this sin of Adultery and Fornication oftentimes is an occasion of Murder. As *Shechem's* Fornication with *Dinah, Jacob's* Daughter, occasioned the Murder of the *Shechemites*, Gen. 34.

21, &c. And *Ammon's* Ravishing of *Tamar*, 2 *Sam.* 13. 27, 28, *&c.* Besides it excludes such out of the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. And on Earth it is a cause of Divorce, as our Saviour declares, *Mat.* 5. 32. And thus you see how necessary mutual fidelity is to preserve Conjugall Love between Husband and Wife, while they live.

A twelfth Direction, or Gold-link of Love.

The twelfth Direction, or Gold-link of Love, is, That either of them, or both of

of them have a ſpecial Care of their mutual Duties, to give right and due reſpect to each other. Firſt, the Wife to honour and reverence her Husband as her Head, and to obey him in all things lawful and expedient in the Lord, as *Sarah* (that great Lady) did honour and obey *Abraham* her Husband, calling him Lord, 1 *Peter* 3. 6. I ſay, Obey him in all things lawful and expedient in the Lord: For as this is the rule of Childrens Obedi-

ence to their Parents, given by the Spirit of God, *Ephes.* 6.1. So it is the rule of all Inferiours to obey their Superiours in all things lawful in the Lord; yea, expedi-ently also it is to be respected. A Husband may not prostitute his Wives Chastity or Honour, as he may not prostitute his Daughter to be a Whore, as you may read, *Leviticus* 19.29. Nor Husband nor Father can lawfully Command a Wife or Daughter to consent

to ſuch a ſin; nor is either Wife or Daughter bound to obey in ſuch ſinful Commands; no Superiour hath power to command an Inferiour to ſin againſt Gods Command: The Anſwer to ſuch unlawful Commands of Men or Women is ſet down by the Holy Ghoſt, Acts 5. 29. *It is better to obey God then Man.* Theſe unlawful Commands will ſtop the current of Love between Husband and Wife. For as the Wife is to honour

nour the Husband as her Head, so the Husband is no way to dishonour; or seek to dishonour his Wife, but to honour her as the weaker Vessel, as a Coheir with him of the Grace of Life, as the Apostle directs, 1 *Peter* 3. 7. This living together as heirs of the Grace of Life, must be of the Husband to his Wife, as to a Companion, and Fellow in the Bonds of Marriage, as may be intimated, *Mal.* 2. 14, 15, 16. For when God made the Wo-

man, as he did not take her out of the Head of *Adam*, to be above him, so he did not take her out of *Adams* Feet, to be trampled upon; but out of his Side, near to his Heart, *Gen.* 2. 21, 22. to be honoured and loved as his Fellow Helper, and beloved Companion. And this kind respect on both sides is an excellent means and help to preserve Love between Husband and Wife to the end.

The

The thirteenth Direction, or Gold-link of Love, is, That both husband and wife be mutually carefull in their places for the preſervation or increaſe of their Eſtate and Proviſion, and Government of their Houſhold or Family, and provide both for the preſent and for the future. This care of the Husband, and his Duty, we may learn from that great Apoſtle, 1 *Tim.* 5. 8. *If any man provide not for his own, eſpecially for thoſe of his own Houſhold,*

The thirteenth Direction, or Gold-link of Love.

ſhold, he hath denied the Faith, and is worſe then an Infidel. That was good Counſel of *Solomon*, Prov. 27. 23, 24. *Be thou diligent to know the ſtate of thy Flocks, and look well to thy Herds: For Riches are not for ever, and doth the Crown endure to every Generation?* Providence is requiſite to preſerve an Eſtate.

I remember it is above threeſcore years ſince when I was in *Oxford*, I did ſee a little Book of good Counſel, writ by a noble

noble Lord to his Son, in which he adviſed his Son to divide his Eſtate into three parts. Firſt, one part he might ſpend in ordinary Expences, Houſe-keeping, Apparrel, and ſuch like. A ſecond part lay aſide for extraordinary occaſions for himſelf and the Church and Common-wealth. And a third part to lay up for increaſe of his Eſtate. If a man ſpend beyond his Eſtate, or live at the higheſt rate of his Incomings, he will be conſtrained to live of

borrowing, and so of borrowing in the end, if in time he labour not to prevent. And for the wife also, *Solomon* giveth an excellent Description of a virtuous woman, as *Prov.* 31. 10, 11, 12. to the end of that Chapter, read it at your leisure, Verses 27. 28. He saith a virtuous woman, *She looketh well to the wayes of her Houshold, and eateth not the Bread of idlenesse; her Children rise up and call her blessed, he Husband also, and he praiseth her, &c.* He conclu-

concludeth, *Give her of the fruit of her Hands, and let her own Workes praiſe her in the Gates.* The good wife will conſider her husbands eſtate, and not preſſe him to ſpend above power; She will do her husband good, and not hurt all the dayes of her life, *Prov.* 31. 12. Thus when there is a mutual providential care of husband and wife for themſelves, Family and Poſterity. This is an eſpeciall Gold-link of Love, to bind love faſt between husband and wife.

The fourteenth Direction, or Gold link of Love.

The fourteenth Gold-link of Love followeth; There ought to be a mutual care of, and for Education of their Children which God hath graciously given unto them, as *Jacob* spake to his Brother *Esau*, *Gen.* 33.5. That they be taught and instructed both in civil and spiritual Respects, both in divine and humane Learning, according to the Honour and Dignity of their Places and Calling. It is King *Solomon*'s Counsel, *Prov.*

22.

22. 6. *Teach a Child in the way he ſhould go, and he will not depart from it when he is old.* Eſpecially, that they be ſeaſoned with the *Catechiſm*, and firſt principles of the Oracles of God, and the Knowledge of God's will in the Sacred Scriptures, as bleſſed *Timothy* was, for which St. *Paul* giveth that excellent Teſtimony, you may read, 2 *Tim.* 3. 15. *That from a Child he had known the holy Scriptures, which are able to make us wiſe unto Sal-* Heb. 5. 12.

vation

vation through Faith which is in Christ Jesus. This is life eternal to know God, the onely true God, and whom he hath sent Jesus Christ, John 17. 3. For this care of instructing Children and Family, the Lord himself commended faithful *Abraham*, and maketh him of his secret Counsel; *Shall I hide from* Abraham *the thing that I do?* And he giveth this for one Reason, *For I know him* (saith the Lord) *that he will Command his Children, and his Household*

ſhold after him to keep the way of the Lord, to do Juſtice and Judgment, that the Lord may bring upon Abraham *that which he hath ſpoken of him and his Poſterity*, Gen. 18. 19. Again, this was God's Command to his People *Iſrael*, That they ſhould teach their Children diligently the Law and Word of the Lord, and thou ſhalt talk of them when thou art in thy Houſe, and when thou walkeſt by the way, and when thou riſeſt up, as it is recorded, *Deut.*

Deut. 6. 6,7. and this no doubt with holy reverence and devotion, as desirous to reveal God's mind to their Children and Family. And Children are commanded to hearken to their Parents instruction, Prov. 1. 8. *My Son, hear the Instruction of thy Father, and forget not the Law of thy Mother*; And again, *Prov.* 31. 1. you may find the words of King *Lemuel*, the Prophecy which his Mother taught him. To conclude, the Apostle St. *Paul*,

Paul, *Ephes.* 6. 1, 2, 3, 4. presseth the duty both of Children and Parents. First, Children obey your Parents in all things, as it is fit in the Lord; and honour thy Father and Mother, which is the first Commandement, with promise, That it may be well with thee, and thou mayest live long in the Land: And Fathers, provoke not your Children to wrath, that they be not discouraged, but bring them up in the Nurture and Admonition of

of the Lord. Thus Children well instructed in the knowledge of God's mind, may be a joy to Parents, and Parents enjoy their Children as blessings from the Lord, and behold them as Olive branches round about their Table to God's Glory, and as the Pledges of their mutual Love to each other: And this is an excellent Gold-link of Love, to preserve and keep mutual Conjugal Love between Husband and Wife.

Psal. 128.

The

The fifteenth Direction, or Gold-link of Love, is, That the Husband and Wife, according to their duty, do live together, and not seperate the one from the other, except with consent for a time, upon most necessary occasions, or that they may give themselves to Fasting and Prayer, and come together again, that Satan tempt them not, as St. *Paul* directeth, I *Cor.* 7. 5. That so living lovingly together, as heirs of the Grace of life, they may

The fifteenth Direction, or Gold-link of Love.

may be mutual Helpers to each other in these Conjugal Duties. This Rule St. *Peter* giveth, 1 *Pet.* 3. 7. Husbands dwell with your Wives, as men of Knowledge. And St. *Paul*, 1 Cor. 7. 13. If a woman that believeth, hath a husband that believeth not (or is not a Christian) yet if he please to dwell with her, let her not leave him; but continue, that she may be a help to him for his Soul, as well as for his Body and Estate: When God did

make

make the woman, *The Lord God said, It is not good for man to be alone, I will make him a help meet for him*, Gen. 2, 18. And a good wife will be a Helper for good, not a hinderance to her husband. God did make the woman to be a second-self, like him in nature, knit to him in Love, needful for Children helpful in all Duties, present always with him, and so very meet and profitable as a joyful Companion in all estates, in adversity, as well as in Prosperity, in

Mr. Ainsworth *in* Gen. 2.

in Sickneſs as well as in Health, in Poverty as well as in a rich Eſtate. This requireth cohabitation, That the wife leave not the husband, nor the husband forſake the wife. Becauſe this unjuſt and unchriſtian forſaking of husband or wife, for light differences, for any thing leſs then that which is a ſufficient ground for a lawful Divorce by the Law of God. This giveth occaſion of ſin, abateth love, and cannot expect a bleſſing from God; yea, this

too

too often doth break off Love betwixt Husband and Wife, when cohabitation doth preserve Conjugal Love, and will do (if they live in the fear of God, and follow his Directions) to the end.

The sixteenth Direction, or Gold-link of Love, to bind love fast, and prevent sinful Breaches betwixt husband and wife, is for both to learn that first lesson of a Christian, which our Saviour taught his Disciples, *Math.* 16. 24.

The sixteenth Direction, or Gold-link of Love.

They

They must sometimes deny themselves, that is, their own wills and desires, passions and affections, bridle rash anger, and over-rule their passions; yea, their right sometimes for quietness sake, they must not be both self-willed, nor both angry at once, or at the same time. King *Solomon* witnesseth, *That he that is slow to Anger is better then the Mighty, and he that ruleth his Spirit, then he that taketh a City*, Prov. 16. 32. *And a soft answer turneth away wrath; but grievous*

grievous words ſtir up anger, Prov. 15. 1. And again, that wiſe man, Prov. 19. *It is better to dwell in a Corner of the houſe top, then with a Brawling woman in a wide Houſe*; And again, verſe 19. *It is better to dwell in the Wilderneſs, then with a contentious and angry woman.* And that Kingly Preacher again, Eccleſ. 7. 9. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſome of Fools.* It was a witty conceit of the Father, who gave two Caps

Prov. 19. 9, 19.

Simile.

to

to his new married Son and Daughter, made fit for *Solomons* angry Fools, with this Contract, that they ſhould never put them on both at once. But if the husband had put on his Cap, the wife ſhould let hers lie ſtill, not take it by any means; and the ſame direction to the wife: This is a means to enjoy peace. It was the moral mans Obſervation, That a man ſhould conquer more by ruling his ſpirit, then by conquering the greateſt Perſon

Horatius. Latius regnes avidum domando ſpiritum, &c.

ſon in the World. And the Holy Spirit of God directs, that we ſhould forbear one another in love, *Co.* 3. 13. and the ſame Apoſtle exhorts to be long-ſuffering, this is our duty as Chriſtian in general, and the ſame is incumbent upon man and wife in particular, to yield ſometimes to each other in love.

That was an excellent example of Self-denyal, which faithful *Abraham* gave, when his wife *Sarah* was angry with her *Example.*

Maid *Hagar*, whom ſhe her ſelf had given to her Husband to get Children, becauſe ſhe her ſelf was barren, as you may read, *Gen.* 16. 1, 2.

Abraham left her Maid at her Miſtreſſe diſpoſe, and ſhe by her hard uſage made her fly away. And this muſt needs be againſt *Abraham*'s heart, that *Hagar* ſhould be ſo hardly uſed and conſtrained to fly away; whom he had gotten with Child by his Wives conſent, and no doubt had affection for

for her; yet *Abraham* condescends to his wife, for *Abraham* said unto *Sarah*, *Thy Maid is in thy hand, do to her as it pleaseth thee.* Again, when *Sarah* had brought forth *Isaac*, and *Sarah* did see *Ismael* the Son of *Hagar* mocking of her Son *Isaac*; She calleth to *Abraham* her Husband, Put away the Bond-woman and her Son, for the Son of the Bond-woman shall not be heir with my Son, even with *Isaac*, *Gen.* 21. 10, 11. This thing was very grie-

vous in *Abraham's* ſight, becauſe of his Son *Iſmael*, yet (as God directs him) he yieldeth to his wife, and putteth away *Hagar* and *Iſmael* out of doors, and then all was at peace. Thus ſometimes a ſweet Condeſcen ſin in things lawful, is a ſweet well-pleaſing means to preſerve Love between Husband and Wife; And as the Husband, ſo the Wife is to labour by the Power and Grace of Chriſt to be of a ſelf-denying, ſubmitting,

ting, meek and quiet ſpirit, which in the eyes of the Lord is a thing much ſet by, witneſſe Saint *Peter*, 1 *Pet.* 3. 4.

For a Wife to deny her ſelf, and her own will, for the love of her Husband, is a means to preſerve Love, and prevent the danger of ſeparation. Had Queen *Vaſti* denyed her ſelf to pleaſe her Husbands fancy of ſhewing her Beauty to his Gueſts (as he deſired) *Heſter* 1. 11, 12. ſhe might have prevented *Example.*

his anger, and continued Queen to her death in all likelihood. Thus you see the passing by of occasions of anger, and a loving condescending to each others lawful desires, is an excellent Gold-link of Love, and means to preserve Love between Husband and Wife during Lives.

The seventeenth Direction, or Gold-link of Love.

The seventeenth Direction, or Gold-link of Love now followeth: This is to exercise spiritual wisdome, how and when to speak one to another

ther of any thing that is not well done, or said by either party, or that they perceive is contrary to either of their minds or affections, or not for their profit, safety or honour; A word fitly spoken in due season, how good is it, saith King *Solomon*? Prov. 15. 23. And Prov. 25. 11. *A word fitly spoken, is like Apples of Gold in pictures of Silver.* And the kingly Preacher telleth us, there is a time for all things, *Eccles.* 3. 1. For that which is spo-

ken may be well taken at one time, which will not be so well resented at another time.

Example. For Example, when Churlish covetous *Nabal* had used *Davids* young men unkindly, and brought himself and Family in great danger, we see *Abigail* meeting *David* with a Present, and pacifieth *David*, and prevents his shedding of Blood, as you may read, 1 *Sam.* 25. 26. and returning home, she findeth her Husband keeping a Feast like

like a King, and merry with Wine; for he was very Drunken, *verse* 36. wherefore she told him nothing less or more, untill the morning. But it came to pass in the morning, when the Wine was gone out of *Nabal*, then she told him these things, and then he was sensible of his folly to the full, 1 *Sam.* 25. 37. Thus when a Husband or Wife is in any Distemper, drunken with Wine or strong drink, or with any passion or discontent; it is wis- 1 Sam. 25. 37.

dome to forbear speaking, and to observe a fit time, and in a loving manner to declare mildly and peaceably what was a failing on either part, and that with meekneſſe of ſpirit; *For a ſoft Anſwer turneth away wrath, but grievous words ſtir up Anger*, as we noted before, *Prov.* 15. 10. The Apoſtle St. *James* his direction is good, James 1. 19, 20. *Be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of Man worketh not the righteouſneſs*

of

of God. Thus ſpiritual policy, yea, even civil wiſdome is one ſpecial help to quench the fire of jars and unneceſſary fallings out, and to preſerve Conjugal Love between Husband and Wife during their lives.

The eighteenth Direction, or Gold-link of Love.

An eighteenth Direction, or Gold-link of Love, in this Golden Chain of Love, is to be of a well-pleaſing quiet ſpirit toward each other, not ſeeking quarrels, but rather ſeeking to pleaſe one another in Love in the Lord; this

duty

duty St. *Paul* intimateth, 1 Cor. 7. 33, 34. *The married man careth for the things of this world, how he may please his wife, and the married woman how she may please her Husband.* The Apostle holdeth this out (I humbly conceive) not only as a practice, but as a Christian duty also, to be careful both Husband and Wife, to please one another in all things lawful and convenient in the Lord; for *Rom.* 15. 1, 2, 3. He giveth this Rule for Christians in general,

general; That the ſtrong ought to bear the Infirmities of the weak, and not to pleaſe our ſelves; But let every one pleaſe his Neighbour to Edification. Now if this be the duty of all Chriſtians to pleaſe one another for their good; Then much more of Husbands and Wives to be well-pleaſing to each other, not to be contentious or quarrelſome, or croſs for Trifles, or ſmall Matters; but to be wiſe, and ſeek to pleaſe, and give con-

tent

tent to each other, according to their Duties and Places. This is heavenly wisdome, saith St. *James*, which is from above, and is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisie, *James* 3. 17, 18. And this wisdome ought to be between Husband and Wife, to be peaceable, not troublesome to each other. For as the wise man speaketh, *He that troubleth his*

his own House, shall inherit the Wind, and the Fool shall be servant to the wise in heart, Prov. 11. 29. And Prov. 19. 13, 11. *A foolish Son is the calamity of his Father, and the contentions of a Wife are a continual dropping*; it will rot a house in time. And again, *Houses and Riches are the Inheritance of Fathers; But a prudent Wife is from the Lord*, Prov. 19. 14. *A contentious Wife will trouble a Family, and bring disquietness to a quiet Husband.* Therefore the Wife

Wife is to be peaceable, and the ſame ought to be the care of the Husband, not to be captious & chiding with his Wife for every ſmall thing he ſeeth amiſſe; But to follow the Apoſtles Rule, 1 *Theſſ.* 4. 11. Study to be quiet, eſpecially with his Wife. This is a hopeful means to prevent diſturbance in a Family, and to preſerve Conjugal Love between Husband and Wife.

The nineteenth Direction, or Gold-link of Love.

The nineteenth Direction, or Gold-link of

of Love, is to learn and act St. *Paul* his practice, as it is recorded, *Phil.* 4. 11, 12, 13. If a Man hath married a Wife, or a Woman a Husband, which proveth not according to expectation. First, it may be a crosse or careleſs Husband, or one that is tyrannical over his Wife, to make her his Slave, or his Servant, or otherwiſe; that is, a daily vexation to his provident and pious good Wife; a common Taverne or Alehouſe-Haunter, or a

deſperate

desperate Gamester, a mispender of his precious time or estate in idle or evil Company, neglecting his Calling and Houshold occasions; or a *Nabal*, a Churlish Clown, and ingratefull as *Nabal* was: Or that a Husband hath failed of his expectation, and hath met with a rioteous, mispending Wife, or one that is perverse, and unquiet, or contrary to the Apostles Rule, will usurp authority over the Man, which she ought not, *1 Tim.* 2. 12. If she

1 Sam. 25. 17, &c.

prove

prove ſickly or diſeaſed, weak, and unable to perform all Duties; yet if ſhe be faithful to him in the Marriage Covenant, to keep her onely to him ſo long as they both ſhall live. If God lay his Hand upon them with, or in Tryals and Troubles, Loſſes and Croſſes in the World, they muſt both labour by the Power and Grace of Chriſt, to ſubmit to God's Providence, and to be content with their Lot and Condition. It may be God did

did leave thee to thy self in the Choice of Wife, or of thy Husband, for tryal of thy Faith or Patience, or other Graces: Good Patient *Job* had not the best Wife, that was so unkind to him in his great Affliction, as you may read, *Job* 19. 17. It may be God saw it best for thee to have such a Wife, or such a Husband, to humble thee, or for other ends, and all for thy good, which all things must be; If thou love God, and art called by

Christ

Christ to repent and believe on him, according to God's purpose, as St. *Paul*, *Rom.* 8. 28. Therefore to study Piety and contentment shall be your great gain in the end, as the Spirit of God witnesseth, 1 *Tim.* 6. 6. Labour then by Love to amend what you find amiss in each other, and that by all fair means. This will be a way to prevent worse evils, and to preserve Conjugal Love between Husbands and Wives whilst they live.

The

A twentieth Direction, or Gold-link of love.

The twentieth and last Direction, or Gold link of Love, to preserve Love between Husbands and wives, which I shall give at this time, is, to pray constantly and piously with Faith and Fervency to God as reconciled in Christ, both for and with one another, not in private onely in your Family, but in secret in your Closets (if possibly it may be) That the most blessed God will in and for the Merits of Christ, pardon all Sins, heal all In-

There is Grace, and wisdome, and strength in Christ to inable you to perform these and all other Duties required of you. Read Joh. 1. 16. Joh. 15. 5. Col. 1. 19. Col. 2. 3. Phil. 4. 11, 12, 13.

Infirmities, and by his free Grace in Christ supply all defects, and reform whatsoever is found amiss either in Husband or Wife, and by the Power and Spirit and Grace of Christ to inable them to perform all Duties; first to God, then to each other with care and faithfulness; yea, to all other Superiors, Inferiors, or equally so to live together as Heirs of the Grace of Life, that your Prayers be not hindred. The Husband may say to the Wife, and the

1 Pet. 3. 7.

Wife

Wife to her Husband, as *Samuel* said to the *Israelites*, 1 Sam. 12. 23. *God forbid I should sin against the Lord, in ceasing to pray for you.* Prayer is a Duty incumbent upon all to practice daily: And the fervent Prayer of God's Children is effectuall, *Isaac* prayed for his Wife, and God heard him, and gave her Children, *Genesis* 25. 21. *Hannah* she prayed for a Son, and God gave her the Request of her Soul, 1 *Sam.* 2. 23. What should I tell you,

James 5. 16,17. *If any be tempted to any Sin, pray as St. Paul did,* 2 Cor. 12. 7,8,9.

you, That *Monica*, St. *Augustins* good Mother did pray for her Son, and the Lord heard her, and fulfilled her desires. What greater encouragement can be? or need to be to this duty, then that gracious Promise of our Saviour, *That whatsoever we ask the Father in his Name, he will give it us*, Joh. 16. 23. Oh then, my Beloved in Christ, be sure to practice this duty of Prayer, not onely in publick in the Congregations, joyn with the publick

Pray till God answer. Joh. 16. 23.

Pray as Jacob did: Gen. 32. 26. Hosea 12. 4.

Prayers of the Church. But in private in your Families, and in secret in your Closets daily. And if you have not Prayer-Books to answer every Dispensation, and to direct you in particular Petitions, according to your present Necessities (as who hath?); Then learn and labour to be able your selves by the help of the Spirit of Prayer and Supplication, promised to Gods Church and Children, *Zach.* 12. 10. To make your Request known unto

Persevere in prayer, until God bless you, Rom. 12. 12.

unto God upon all occasions; Husbands for your Wives, and Wives for your Husbands; and both for your Children; with the greatest reverence, and the best expressions you can as to your heavenly Father, who biddeth Ask, and you shall have. Thus may you obtain this great Blessing, That Love may continue firm and constant between Husband and Wife, whilest you live to your comfort, and joy in Christ Jesus for ever; which

Read Phil. 4.6,7. *The peace of God shall keep your hearts and minds in Christ Jesus.* Math.7.7, 8,

that it may be by Gods Blessing, and shall be my daily Prayer for you all. And that all Honour and Glory may be given to God the Father, God the Son, and God the blessed Spirit, now and for ever. Amen.

Some

Some Divine Prayers for Husbands and Wives, That God will be pleased to give them spiritual wisdom and strength in and by the Grace of Christ, for the faithful performance of their mutual Duties, that a blessing may be from God upon them, and their Posterities for ever. Drawn by the Author according to the matter and end of this Gold Chain of Directions.

A Morning Prayer for the Husband or wife, or either of them, with their Family; or any other fit Person to Pray when the husband is absent.

Zach. 12. 10. Rom. 8. 26, 27. Rev. 8. 3, 4.

O *Lord, prepare our hearts to Prayer, and so assist us with thy holy Spirit of Prayer and Supplication, that our Prayers may be acceptable, and we may receive a gracious Answer in and for the sweet Incense and Merits of the Lord Jesus Christ, our blessed Lord and Saviour. Amen.*

O

O eternal, most gra- Deut. 32.
tious, merciful, ever- 27.
lasting, everliving, and Exod. 34.
only wise God, who or de- 6, 7.
rest all things according Jer. 10. 11.
to the Counsel of thy own 1 Tim. 1.
most just and holy Will, 17.
and disposest of all for Isaiah 46.
thy own eternal Glory, 9, 10.
and the eternal good of Rom. 8. 28.
thy Church and Chil- Rom. 11.
dren in Christ Jesus, of 33, 34, 35.
whom may we seek for 36.
Protection, and safety of
Soul or Body, or any other
blessing, but of thee our
God and heavenly Fa-
ther, in our Saviour
Christ, from whom com-
eth every good and per- James 1.
fect Gift, with whom is 17.

no variableneſs, nor ſhadow of turning. The laſt night we durſt not lay down our eyes to ſleep, nor ſuffer the temples of our head to take any reſt, until we had begged thy gratious Providence, for preſervation of us and ours in particular, and of thy whole Church in general. And thou, O bleſſed God, (who art the hearer of Prayer) haſt in thine abundant goodneſs heard our Prayer, and brought us to the light of this day, bleſſed be thy great and glorious Name; thou mighteſt, O Lord, in thy Juſtice have

Pſal. 132. 4.

Pſal. 65. 2.
Pſal. 66. 18, 19, 20.

have consumed us [by Fire] to ashes, and made our Beds our Graves; One or more of us might have been stricken with some terrible tormenting Sickness; we might have been found dead in our Beds (as many have been); many other miseries might have befallen us; But in thy great mercy thou hast spared us, and renewed thy mercies to us this Morning: What shall we render to thy heavenly Majesty, for thy Favours? And now we dare not adventure into the World, without intreating thy

Exod. 12. 29, 30.

Lam. 3. 22, 23.

Protection and Bleſſing in and upon our juſt and lawful Endeavours; We confeſs, O Lord, we are not worthy the leaſt of all thy mercies, and thy loving-kindneſſes which from time to time thou haſt ſhewed to thy Servants; We acknowledge we have not been ſenſible of that original corruption of our depraved Natures, and our proneneſs to Sin, drawn from our firſt Parents, corrupted by their lamentable Fall; nor have we humbled our ſelves in ſence of this our miſery, as we ſhould have done; we

Geneſis 32. 10.

Eph. 2. 1, 2, 3;

Geneſis 3. 6, 7.

Geneſis 6. 5.

we have not kept our Hearts with all diligence; out of which are the issues of death: But our Hearts have followed our Eyes, beholding Vanity, and vain thoughts have too long lodged within us. We have not set a watch, O Lord, before our Lips, and kept the doors of our Mouths, but many idle, unprofitable, sinful words (for which we must answer at the Day of Judgment) have been uttered by us, to thy dishonour, and evil example of others; yea, too many times corrupt Communi-

Prov. 4. 23.

Jer. 4. 14. Psal. 141. 3.

Mat. 12. 36

Eph. 4. 4, 29, 30.

cations,

cations, to the grief of thy holy Spirit: We have not taken heed to our Feet, to walk in the right wayes of thee, O Lord, but gone aside from the Pathes of thy Commandements, and so have been guilty of many actual transgressions, both in thought, word and deed, breaking thy most righteous Lawes; We have failed in the Duties of our several particular Relations, as Husband to Wife, and Wife to Husband, Parents to Children, and Children to Parents, Masters or Dames to Servants, and

Psal. 39. 1. Psal. 119: 67.

Servants

Servants to them; not performing our Duties in the fear of God, as we ought to have done. We have not walked as becometh Christians towards others, nor done as we would they should do to us (according to that Golden Rule of our blessed Saviour). So that by our good Conversation, as becometh the Gospel of Christ, others might have been stirred up to glorifie thee our heavenly Father: So that if thou shouldest enter into judgment with us, O Lord, how can we be justified by any our

Mat. 7. 12.

Phil. 1. 27.

Mat. 5. 16.

Psal. 143. 2.

own

Phil. 3. 9, 10. *own righteousness in thy presence: O then behold us we humbly beseech thee in the face of thy Son Jesus Christ, as washed clean by his Blood, and accepted by his Merits. He it is in whom thou art*

Mat. 3. 17: Acts 5. 31: *well pleased, and him thou hast exalted to be a Prince and a Saviour, to give Repentance to Israel, and remission of*

Psal. 19. 12 *Sins. Oh give us true Repentance for all the Errours of our Lives past for Christ's sake, and grant that being delivered out of the hands of*

Luke 1: 74, 75: *all our Enemies, we may serve*

ſerve thee without fear of them in righteouſneſs and true holineſs all the days of our lives: Bleſs with us we pray thee all our Friends, and change the Hearts of our Enemies, make them our Friends (if it be thy will); be gracious to our Children and Servants, make our Children thy Children, our Servants thy Servants, and our Friends thy Friends. Let us reprove, we pray thee, and not give evil example, nor ſuffer our Children or Servants to be prophane Swearers or Curſers, Lyars, Drunkards,

Pſal. 35. 11, 12, 13, 14. Mat. 5. 11.

Iſa. 41. 8.

Lev. 19. 17.

Eph. 5. 11.

Joh. 13. 15. Psal. 101. 6, 7.

kards, or unjust; But grant that we may be good examples, and that they may be faithful in the Land, such as thy servant David *would have; make them religious, like faithful* Abraham's *servant, praying when they are sent about our occasions, Lord*

Genesis 24. 12.

send me good speed this day, that we and they may be blessed. Bless with us thy universal Church scattered thorough out the whole World; Be gracious we pray thee to the Nations of England, Scotland, *and* Ireland, *poure down thy blessings upon*

upon the Kings most excellent Majesty, with his Royal Consort the Queen, and all the Royal Family, preserve Him and Them from all His, Their and our Enemies; Bless all the honourable Nobility, the Reverend faithful Ministers of the Gospel in their several places, with all the Magistrates, Gentry, and Commons of the Land, and inable us thy humble servants rightly and justly to do our Duty to all our Superiours, Inferiours and Equals; and to this end increase, we most humble intreat thy Majesty, all

1 Tim. 2. 1, 2.

1 Pet. 2. 17.

all neceſſary Graces in all our ſouls: Give us, we beſeech thee, a daily ſupply and increaſe of Divine Knowledge, and heavenly Wiſdome. Lord
Luk. 17.5. increaſe our Faith, and
Acts 15.9. give us ſuch a Faith as purifieth the Heart, and
Gal.5.6. worketh by Love: Give us true Converſion from
2 Cor.7. 10. all our ſins, and Repentance to Salvation, not to be repented of. And
Eccl. 12.7. adorn, we humbly pray thee, our immortal Souls with thoſe excellent
1 Cor. 13. 1,2,3,4, &c. Graces of true Chriſtian Charity, Chaſtity, Sobriety, Temperance, and holy Moderation; with ſuch-

ſubmiſſive contentment unto and with thy Divine will and pleaſure in every diſpenſation of thy Divine Providence; inable us to wait upon thee in Faith, with patience all the Days of our appointed time, until our change come. It is in thy power, O Lord, to change Poverty into Riches, Enemies to Friends, Sickneſs into Health, Death into Life; Thou canſt kill and make alive at thy pleaſure. O ſatisfie our ſouls with thy loving-kindneſs in thy Ordinances, and living Graces, and eſpecially with

1 Peter 5. 8.
1 Theſſ. 4. 3, 4.
Phil. 4. 5.
Acts 21. 14.
Job 14. 14.
1 Sam. 2. 7, 8.
Pſal. 63. 3, 4, 5.

with a lively Hope of
1 Pet. 1. 3, 4. *immortality by the Resurrection of Christ from the Dead, and that Inheritance which fadeth not. O cause thy love*
Rom. 5. 5. *to be shed abroad in our Hearts by the holy Ghost; give us that peace of God which passeth all understanding, & let the Love of Christ constrain us to live henceforth not to our selves, but to Him who died for us, and rose again, That when*
Col. 3. 4. *He shall appear at the last day, we may appear with Him in Glory. O most blessed God! strengthen us, we pray thee, with*

with thy ſpecial Grace, for the performance of our works in our particular Family-Duty according to our Places and Callings in thy fear, and in love one to another; Husband and Wife, Parents and Children, Maſters and Servants: Make, Lord, our Children thy Children, our Servants thy Servants, our Friends thy Friends; and bleſs them and us in all our, and their righteous Labours this day, and all the dayes of our lives; eſpecially thoſe who have deſired, or deſerved our Prayers; requite

Eph. 6. 1, 2, 3, 4, 5, 6, &c.

requite and return all their loving favours a thousand-fold into their Bosome; succour, we most humbly pray thee, all thy Children in any manner of Affliction. Let the good will of him that dwelt in the Bush, dwell with them; prepare us to meet thee in whatsoever tryal thou shalt prove our Faith, and any other graces with, and give to us, and all thine a happy Deliverance out of all in thy due time and season; and preserve us all in Bodies and Souls to thy heavenly Kingdom: We

Exod. 3. 2.
Deut. 33. 16.
Amos 4. 12.
2 Tim. 4. 18.

most

most humbly beg these, and whatsoever thou in thy Divine wisdome knowest to be needful for us, or any of thine, in the Name, and for the Merits of our blessed Saviour: And in that Prayer he hath taught us, Our Father which art in Heaven, &c.

An

An Evening Prayer for Husband and Wife, and either of them, with their Family; or any other fit Person in the Husbands absence.

O *Most mighty and powerful Lord our God, who art the great Creator, and high Possessor of Heaven and Earth, the All-sufficient God, and gracious Ruler of the whole World, who art the Lord God, glorious in holiness, dreadful in Praises,*

Gen. 14. 19.

Gen. 17. 1.

ſes, doing wonders: Thou art the Lord ſtrong, merciful, and gracious, abundant in goodneſs and truth, forgiving Iniquity, Tranſgreſſion and Sin; and who wilt not hold the wicked innocent: Thou even thou art to be feared, and who may ſtand in thy ſight when thou art angry? yet thou art gracious to thy Children, ſhewing mercy unto thouſands of them that love thee, and are careful to keep thy Commandements. Thou preſerveſt the Feet of thy Saints, and haſt pre-

Exod. 15. 11.

Exod. 34. 6. 7.

Pſal. 76. 7.

1 Sam. 2. 9. *ſerved us thy unworthy ſervants this day: O let our Prayers come before thee as Incenſe, and*

Pſal. 141. 2. *the lifting up of our hands be as an Evening Sacrifice, a Sacrifice of Praiſe and Thankſgiving for the mercies of this day, thou haſt kept us ſafe at home and abroad, thou haſt bleſſed us in our juſt and honeſt occaſions and endeavors:*

Gen. 24. 12, 27. *If any thing now, or at any time hath fallen out croſs to our deſires, thou,*

Pſal. 119. 7. *oh our good God, dideſt ſee it good for us to be afflicted; that we might be put in mind of our*

going

going wrong, and our too great ingratitude of former dayes mercies: But we acknowledge thy goodness, thy mercies to us, and thy people of old; and thy glorious Name, hath been far above and beyond all our Thanksgiving and Praise; yea, that unspeakable Gift of thy mercy; namely, thy only begotten Son, who hath made a gracious Promise, that whatsoever thy servants shall ask of thee in his Name, it shall be granted us. This emboldens us, blessed Father, humbly to supplicate

Neh. 9. 5.

John 3. 16.

John 16. 23.

plicate thee, who art so full of compassion, to pass by all our Transgressions, and to subdue all our Iniquities, and pardon all our Sins of Ignorance and Knowledge, of weakness and willfulness, of Omission and Commission; Take away our iniquity, and receive us graciously in and for Christ, and we shall render to thee the Calves of our Lips; yea, not of our Lips alone, but of our Hearts, and of our whole Souls and Bodies, a holy, living and acceptable Sacrifice of Obedience in Christ Jesus. Thou, O Lord, art the Foun-

Micah 7. 18, 19.

Hosea 4. 2.

Rom. 12. 1, 2.

tain,

tain, Author and Giver of all Grace, increaſe thy Graces in us, we moſt humbly beſeech thee, that we may be better inabled to perform our duties to thee our God, and to our Neighbours in general, and one to another in our particular Callings and Relations, Husband to wife, and wife to Husband, in true Conjugal love, Parents to Children, in & for the Lord; Children to Parents in due honour, that the bleſſing of long & happy life may be their portion, according to thy promiſe: Maſters to Servants, as knowing

Exodus 20. 12. Eph. 6. 2, 3.

Eph. 6. 9

they have a Master in Heaven; and Servants to Masters in singleness of heart, as unto Christ; not with Eye-service, as

Eph.6.5,6,7,8. *men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men, that of the Lord they*

Col.3.24. *may receive the reward of Inheritance, because in doing faithful service, according to God's will, they serve the Lord Christ. Forgive, we pray thee our Enemies, and bless our Friends. Now thou, O Lord, art*

the

the Keeper of Iſrael, who neither ſlumbreſt nor ſleepeſt; Except thou, O Lord, keep the city, the watchman waketh but in vain: It is in vain to riſe up early, and late take reſt, and eat the bread of carefulneſs; except the Lord bleſs our Labours. Neither can we ly down and ſleep, and take our reſt, except the Lord ſuſtain us; except thou, O Lord, make us to dwell in ſafety. Therefore now we come unto thee, O heavenly Father, moſt humbly beſeeching thee to embrace us in the ever-

Pſal. 127: 1, 2.

Pſal. 3.5: Pſal. 4.8.

Deut. 33. 27. *lasting Armes of thy Mercy, and to take us with all ours, and all thine, into thy holy Protection this Night: Give us that comfortable sleep*

Psalm 4.8. *and quiet rest in our Beds, that we being refreshed by thy goodness, may be better inabled to do thee faithful service in our several Places, Vocations and Callings; if it please thee to continue, and preserve our Lives and Healths the next day to our comforts, and the glory of thy Name. O our most blessed God, we beseech thee, preserve with us*

thy

thy Catholick Church all over the World, especially that part of thy Church in these Nations: Keep from all dangers, we humble pray thee, our most gracious King, Ezra 6.10. give him a long life to thy glory; Blesse his Royal Queen, and the whole Royal Family, and preserve, we beseech thee, all the honourable Nobility, the Reverend and faithful Ministery in their several places; the righteous Judges and Magistrates, with all the Gentry and Commons of the Land: Give all Wisdome and Power to

honour thy Majesty in their Places and Orders in which thou hast set them, to do thee service. Bless we pray thee, the several Cities, Towns, and Countries in the Kingdome, keep them and us out of the hand of all our Enemies, That under his Sacred Majesty, we may lead a quiet and peaceable life in all godlinesse and honesty. Be gracious unto all thy Faithful Servants under any manner of affliction, by Sea or by Land, at Liberty, or in Restraint; in Poverty, or in Riches; in Sickness,

1 Tim. 2. 1, 2.

neſs, or in Health; eſpecially any that are known to us, or who have deſired our Prayers, ſanctifie thy afflicting Hand unto them, that they may receive the peaceable fruit of Righteouſneſſe, when they are ſufficiently exerciſed thereby, and in every temptation ſtrengthen them to bear, and in due time make a way for them to eſcape. Prepare us all for thoſe eternal Habitations, thoſe bleſſed Manſions, which Chriſt our Saviour hath prepared for us in Heaven. Grant O Lord

Eph. 6. 18, 19.

Heb. 12. 11

1 Cor. 10. 13.

John 14. 2.

of

Eph. 1. 17. of glory, that we may be
so prepared like wise
Virgins, with Oyl in our
Mat. 25. 1, 2, &c. Lamps, that whensoever
the Lord Jesus, our hea-
venly Bride-Groom,
with his glorious Angels
shall come to Judgment,
Mat. 25. 6. at Midnight, at Cock-
Crowing, or in the
Dawning, we may be ad-
mitted to enter in with
him in to that blessed
heavenly Kingdome of
eternal happinesse. Thus
by Prayer and Supplica-
tion, with Thanksgi-
ving, we have made our
Request known unto thee,
our heavenly and most
gracious Father. O let
the

the peace of God, which passeth all understanding, keep our Hearts and Minds in the knowledge and love of God, through our Lord and Saviour Jesus Christ. To whom with thy heavenly Majesty, and thy blessed Spirit, be ascribed all Glory and Honour, Might, Sovereignty and Dominion, Victory and Salvation, this night and for evermore. Amen. Phil. 4. 6, 7.

Prov. 19. 14.

House and Riches are the Inheritance of Fathers; but a prudent wife is from the Lord. Therefore I desire the Husband, that he will pray to the Lord to bestow amongst other Graces, this Grace of heavenly prudence upon his wife, and increase it in them both, that they may be happy. Again, I desire that both Husband and Wife, will be careful to remember and practice (by the Grace of Christ) that Counsel of that great Apostle

Apoſtle St. *Peter*, 1 Pet. 3. 7. *Husbands dwell with your Wives according to knowledge, giving honour to the Wife, as unto the weaker Veſſel; and as being Heirs together of the grace of Life, that your prayers be not hindred.* (Your mutual prayers one for another); for a virtuous wife will be a Helper to her Husband (*Gen.* 2. 18.) *and will do him good* (by her prayers, as well as otherwiſe) *and not evil all the days of her life*, as wiſe King Solomon witneſſeth, *Pro.* 31. 12. A

A special Closet, or secret, Prayer of a Husband, for himself, and his Wife, and Children, and Family, that God will be pleased to inable them to perform their mutual Duties to each other in the fear of God, and by God's blessing live lovingly together during their lives, to be prayed together or asunder.

1 Tim. 1. 11. O *Most blessed and gracious good God, my*

my most merciful and loving Father in Christ Jesus, who in thy appointed time didst make the Heaven and Earth, and Creatures in the World, and in a special manner create our first Parents, Adam and Eve, after thy own likeness, in Righteousness and true Holiness, and in the time of their innocency didst Marry them together, and institute the holy estate of Marriage, which is a mystical representation of that spiritual Marriage and Union between Christ and his Church; thou,

1 Tim. 6. 14, 15, 16.

Gen. 1. 1, 2.

Psal. 136. 5, 6.

Gen. 1. 27.

Gen. 2. 20, 21, 22, 23, 24.

Hosea 2. 19, 20.

Eph. 5. 32.

O our heavenly Father, in thy Divine wisdom, and gracious Providence hast been pleased to bring me, thy unworthy servant, and my beloved wife, into this high and honourable estate; I confess, O Lord, I am now fully enformed, that there are many duties required by thy holy word incumbent upon me as a Husband, and upon her as a wife, which by our own strength we are not able to performe as we ought, that thy Divine Majesty might have the glory, and we thy unworthy

John 15. 5.

2 Cor. 3. 5.

servants

servants may have the joy and comfort in our married estate; and although we are taught out of thy Word, that in Christ, our blessed Saviour, there is both Wisdom and strength and grace, to be communicated to thy servants for the performance of every duty in any condition: and that Christ our Redeemer hath promised, That if we seek, we shall find; if we knock, it shall be opened unto us: If we pray with Faith and Fervency, and in his Name, our Petitions shall be granted. Yet I thy humble servant

Col. 2. 3. Phil. 4. 13.

James 1. 5, 6. James 5. 16. John 16. 23.

servant confess, for my part, that I have not knocked at Heaven doors for wisdom and strength for myself and my wife, that we might be inabled rightly, and in the fear of God, and in true love to perform our mutual duties to each other, as becometh thy Children. And I fear my dear wife hath failed in like manner, at least that we have not sought this grace of thee, O heavenly Father, with that sight and sence of our own weakness: And of that need of this wisdome and power, and so not with

Col. 3.
Phil. 4.13.

Isaiah 63. 15, 16.
Isaiah 64. 5,6,7,8,9, 10.

with that earnestness, or with those fervent groans and sighs, or tears, in our prayers, nor with that wrastling like Jacob with God in Christ for this mercy as we should have done, nor powred out our soul to God like Hannah; and therefore if any discomfort or disagreement have fallen out between us, we may well thank our selves, that we have not had wisdome and power to do better; because we have not sought them at God's hand, or not in a right manner; for although thou God doest

Rom. 8. 26, 27.

Gen. 32. 24, 25, 26.

Hosea 12. 3, 4.

1 Sam. 1. 15.

1 Chron. 15. 13.

James 4. 2, 3.

freely

freely promise Blessings to his Church, yet he will be enquired of, and pray'd unto by his Children for his Graces, or any the like mercies. O therefore most gracious Father, I most humbly intreat thee, give me and my wife truly humble and penitent and contrite hearts, for this and all our former failings, and give us wisdome and strength of grace for the time to come, rightly to perform our duties to thee our God, and mutually one to another whilst we live, that so our Marriage

Ezek. 36. 37.

Mic. 6. 6. Isaiah 57. 15, 16.

may

may be a joyful and Christian-like merry-age indeed, to thy glory and our comfort, to the end of our lives. O then give us grace, I most humbly beseech thee, to fly all occasions of discord or disagreement, that there may never be any such breach between us thy Servants, as there hath been between too many Husbands and Wives in the World. Let it be far from us upon any discontent, unkindly to separate one from another, except it be with consent for a time, that we may give our selves to fasting

Prov. 5. 18, 19, 20, 21.

1 Cor. 7. 5.

ing and prayer, and come together again willingly and joyfully, as we ought to do. And if either of us have failed in our Choice, in not following the Apostles Rule, to have been careful to marry in the Lord, or any other Scripture Directions to have been considered better before hand, for our comfortable Communion in Marriage; I most humbly beg pardon for that which is past for the Merits sake of my dear Redeemer. And now, O blessed Lord, give us thy heavenly Grace, that

1 Cor. 7. 39.

we

we may follow the Directions of thy most holy word set before us, and truly and religiously seek by all good means the eternal Salvation of both our Souls, that we may be happy here and hereafter. O give us wisdome to cherish love, and increase it in one towards and with the other. And let there be no bitterness between us in word or deed, give us contentedness of mind with our present Condition; Keep us truly faithful to each other, according to our Marriage-Covenant, in obedi-

Psal. 119. 105.

1 Tim. 6. 6, 7, 8.

ance to thy Command, and fear of thy heavenly Majesty, who art present in all places, and before whose all-seeing eyes all things are open and naked that we have done or shall do all the dayes of our lives: Give us I most humbly intreat thee, wisdome and power to avoid all occasions of jealousie, that our hearts may truly trust one another in the Lord, that peace and happiness may be our portion all our dayes; help us by thy spirits grace to pray one for another, and to seek thy blessing upon our selves,

Jer. 23. 23.

Heb. 4. 13.

Prov. 6. 34, 35.

Cant. 8. 6.

Numb. 5. 14.

selves, and for our Children, which thou hast or shalt in thy goodness graciously give thy Servants, inable us to bring them up in the fear and nurture and admonition of thee O Lord, that they may fear and honour thee as their heavenly Father, and obey us as is fit in thee our Lord as their earthly Parents, that a blessing may be upon us, and upon them and their Posterity to many Generations: If it be thy blessed will, bless I pray thee our Servants, and our substance which thou hast or shalt be-

Gen. 33.5.

Prov. 1.7. Prov. 10. 27.

bestow upon us. It is
Prov. 10. 22. *thy blessing, O Lord, which maketh rich, and addeth no sorrow with it. Be gracious, I most humbly beseech thee, to thy Church thorough the World: Blesse these Nations, and in them our most gracious King, and his Royal Queen, with his Royal Family, and his Kingdoms, with all Estates and Orders of Men in Church and in Common wealth: Grant, O Lord, that Truth and*
Zach. 8. 19. *Peace, Righteousness and Love, with the Gospel of Peace, may be a blessing to these Nations, to us*

and

and Ours to the end of the World, if it be thy blessed will and pleasure. Hear thy unworthy Servant, most merciful God, and grant that what I have asked according to thy Will, and whatsoever else thou knowest necessary for this life, or that happy life to come; I most humbly beg them further, in that Prayer which Christ Jesus hath taught us, Our Father which art in Heaven, &c.

A special Closet, or secret Prayer for a Wife to seek the Lord for her Self and her Husband and Family, that they may have grace and strength from God, through Christ, to perform their mutual Duties to each other, live happily together, and enjoy Gods blessing upon them and theirs for ever.

Isa. 63.16. O *Most loving God, and my most tender*

der Father in Jesus Christ; Thou art Love, and thy holy Spirit hath witnessed, that he who dwelleth in Love, dwelleth in thee, O God, and thou in him; thou who didst require by thy blessed Son Jesus, That we should love our Enemies; and much more our Friends, Husbands their Wives, and Wives their Husbands, and those that are near related unto them. Behold, I thy unworthy Hand-Maid, a woman feeble in devotion, the weaker Vessel, who standeth in great need of thy

1 Joh. 4. 16.

Mat. 5. 44.

Eph. 5. 25.

Titus 2.

1 Sam. 1. 11.

1 Pet. 3. 7.

strength, and the help of
Rom. 8. 26. *thy Spirit of grace, to in-*
able me to seek thy face,
Psal. 27. 8. *which I should be fearful*
to do, but that thou hast
not said to the Seed of
Isa. 45. 19. Jacob, Seek my Face
in vain; *yea, thou hast*
promised, they that seek
thee early shall find thee.
Prov. 8. 17. *O let me find thee gracious*
Lord this day, and
find help from thee in
time of need. Thou in
Heb. 4. 16. *thy most wise Providence*
hast brought me into the
Mal. 2. 14, *Covenant-Bonds of holy*
15. *Marriage with my dearly beloved Husband;*
we have taken one ano-
ther for better or for
worse,

worse, for richer or for poorer, to love and to cherish one another in sickness and in health, and to keep us faithful to each other until death separate us; I find by direction from thy word, that there are many duties both proper to each, and common both to Husband and Wife, which by experience we may find without strength of grace from thee in thy Christ our Saviour, we are not able to fulfil, our very Natures are corrupt, and we are subject sometimes to fretting passions, provocations, Psal. 53. 1, 2, 3.

1 Sam. 1. 6. Isa. 32. 4. Act. 19. 36. Pro. 21. 19. Pro. 25. 24. 2 Tim. 3. 6. Pro. 11. 20. Eph. 4. 31, 32. [illegible] 12, 3.

and vain desires; yea, subject to rashness, and rash anger, peevish discontent, contention and frowardness; yea, and many times (at least too often) and upon light occasions, when we should be amiable, kind, and loving to each other, with content and quietness; and without thy special Grace, we cannot bridle these unruly Distempers of our spirits: It is in great danger, we did think better of our selves and of each other in our Choice, then we find by proof to have fallen out since our Marriage-union;

on, it is well if we had right grounds of our Love to each other, and that it was not rather for by-respects, then for the true ends of marriage; namely, that we might be true and meet Helpers one to another for this and a better life. O Lord, I thy most humble Servant, most earnestly beg pardon, if either of us failed in any of these respects (as I fear we did). Now yet there is mercy, O Lord, in thy Christ to encourage us boldly to come to thy Throne of Grace: And therefore now, O Father, let

Gen. 2. 20.

Isa. 55. 7.

let the bowels of thy mer-
Isa. 63. 15. *cy be moved towards us, and give us those neces-sary Graces, by which we may be inabled to walk towards thee our God, and one towards an other as becomes the honourable estate of marriage. I bless thy most holy Name, O Lord, that thou hast kept and preserved thy Servant (and I am well assured my dear Husband) from those*
Gen. 20. 6. *dreadful Vices which do so highly dishonour this honourable estate. In whatsoever we have failed, give pardon unto us, I most humbly intreat*

thee,

thee, O Father, in Christ our blessed Advocate, 1 Joh. 2. 1, 2.
and heal our Natures, that we may henceforth truly evidence our sincere love one to another, and keep, I beseech thee, that rash, impatient, unadvised, immoderate anger, nor any other distemper may prove a root of bitterness sprung up between us; Let not Eph. 4. 26.
the Sun go down upon any such wrath, but that we may sleep quietly and lovingly together: And preserve me, I beseech thee, with thy Grace, that I may not by any unadvised words or deeds, provoke

provoke my Husband to do that which may prove sorrow, discomfort and disprofit to us both. But give me wisdome at all times, when any thing is said, done, or doing, contrary to the Rules of Love between Husband and Wife, that I may endeavour by all fair means, in love and by sweet allurements or perswasions to prevent any evil, or further him in any good work whatsoever: And, I beseech thee, my God, make me wise as Abigail, *to know how and when to speak to him for thy Glory, and the*

1 Sam. 25. 25, 26, 27, to 38.

the mutual good of us, and all ours; enable me to give him that reverence and honour which is due to him, as my Lord and Husband; and give to him that gracious affection towards me, that he may give me that loving respect and honour which is due to me as the weaker Vessel; that he may dwell with me as a man of knowledge, and we may live together as Heirs of the Grace of Life, that our Prayers be not hindred. Give him, O Lord, wisdome with thy blessing, and a faithful provident endea-

Eph. 5. 33.

1 Pet. 3. 7.

endeavour to provide for his own, for them of his own house, as a Husband and a Christian ought to do. And grant to me wisdome and grace to look well to the wayes of my Houshold; that I may do my Husband good and not hurt all the dayes of my life. Bless, O Lord, the Children and the Family which thou hast or shalt of thy goodness bestow upon us; Let our Children be as perpetual Pledges of Love between us; make them thy Children, I most humbly pray thee: Lord, inable us with care and conscience

Rom: 12. 17.

1 Tim. 5. 8.

Prov. 31. 12, 27.

ence, to be provident for the pious and virtuous Education of our Children, according to our Estate and Callings, that they may rise up and call us blessed; I beseech thee blesse our Estate, that we may provide for them a comfortable Living in some honourable or honest Callings while we live; and when thou shalt take us from them, take them for thy Children, and give them in thy due time that Inheritance, in which they shall be blessed and happy for ever. And put thy holy fear into the Hearts of

Prov. 31. 28.

our

our Servants, that they may first serve thee faithfully, and then they will serve us honestly and justly all the time of their habitation with us. Be gracious to thy beloved Children all over the Earth, comfort
Isa. 63. 9. the afflicted Members of Jesus Christ, wheresoever or howsoever distressed amidst the Kingdomes
Isa. 52. 13. of the World, exalt the Kingdom of our Lord and Saviour; Bless our most gracious King, the Queens Majesty, the Royal Family with all the Estates and Orders of Men in Church and

Common

Common-wealth; preserve the Gospel of Peace, and the Peace of the Gospel, in these Nations, until Christ come to Judgment if it be thy blessed will. Remember in mercy all our Relations, and especially all such who ever have desired, or deserved our Prayers; Prepare us all for Eternity, for Christ's sake, in whose name I thy unworthy Handmaid beg these and all needful Mercies, in that Prayer which our blessed Saviour gave his Disciples, Our Father which art in Heaven, &c. Be-

Eph. 6.19.

BEloved, if any Man or Womans Devotion be so strict, as to think these Prayers too long, let them search if any thing be begged of God, which neither they nor any they ought to pray for want, they may pass over that Petition.

And if there want any Petition for any particular thing not prayed for, they may add that Petition if they please, according to their present occasions. The Lord hear, and give a blessing.

sing. All glory be to God the Father, Son, and Holy Ghoſt, now and for ever. Amen.

So prayes your

Servant in Chriſt,

Immanuel Bourne.

FINIS.